Library of

ST. JOHN'S SEMINARY

BRIGHTON, MASSACHUSETTS

Vol. VIII. ST. LOUIS, MO., THURSDAY, AUGUST 8, 1901. No. 19.

The Review

Founded, Edited, and Published by Arthur Preuss.

Published Weekly at $2. a Year (Foreign $2.50.) Office: 13 N. 3rd Street. Telephone, Bridge 246A.

[Entered at the Post Office at St. Louis, Mo., as Second Class Matter in August 1896.]

TABLE OF CONTENTS.

	Page
Hypnotism.—Hypnotism as a Therapeutic Agent. — The Ethics of Hypnotism.—The Danger of Popularising it. (Arthur Preuss.)	289
The Need of a Reform of Moral Theology. (C. D. U.)	291
Subjects of the Day: Too Many Societies.—The Growth of Perjury. (A. P.)—More "Americanism." (A. P.)	294
The Religious World: Domestic:—The Catholic Population of the U. S.—Notes.	296
Foreign:—Notes.	297
Book Reviews and Literary Notes: Come, Holy Ghost. (C.)—The Roman Missal in English. — Literary Notes.—Booklist.	297
Current Educational Topics: The Catholic School Journal. (A. P.)—Notes.	299
Necrology: Bishop Moore. (A. P.)—"Rev." Jo Cook.—James Annas. (A. P.)	299
Letters to the Editor: A Suggestion.	300
Catholic Federation: The Catholic Truth Society's Plan.—Bishop O'Connell's Advice.	301
With Our Exchanges. (Arthur Preuss)	301
Church Music: Women in Church Choirs.	302
Science and Industry:	302
Notes and Remarks.	303
Curious Facts and Fancies.	304

HYPNOTISM.

We have received a number of communications on the subject of hypnotism in consequence of the recent controversy in these columns. We subjoin a few of them, with some quotations and remarks in justification of our own position in the matter.

Hypnotism as a Therapeutic Agent.

Dr. A. Sauer of Cascade, Ia., writes us:

"The therapeutic value of hypnotism is limited, although some physicians strive to assign to it the central place in therapy and employ hypnotic suggestion exclusively.

In individual cases prominent disease symptoms may be removed by means of hypnotism; but the disease itself, the underlying cause of the symptoms, can not be reached. Hypnotic treatment may be employed in cases of grave disease distinguished by torturing symptoms which can not be suppressed by other means, chiefly hysteria and hysteric mental aberration. Hypnotism as a therapeutic agent is by no means harmless. Continued hypnotisation usually confirms the symptoms. With the most careful and rational treatment the danger of inducing or increasing nervousness and of bringing on a morbid hypnotic habit is ever present.

There have been attempts at explaining hypnotism; but every one of them has been a failure. In our present state of knowledge an explanation is simply impossible. The physiology of hypnotism is far behind its pathology and suggestive therapy."

* * *

Regarding the therapeutical aspect of hypnotism, the grave words of Wundt are worth recording:

"Hypnotism as a therapeutic agency is a two-edged instrument. If its effects are strongest when the patient is predisposed to

it in body and mind, or when suggestion has become the settled mode of treatment, it may obviously be employed to intensify or actually induce a pathological condition. It must be looked upon, not as a remedy of universal serviceability, but as a poison whose effect may be beneficial under certain circumstances." ('Lectures on Human and Animal Psychology,' pp. 334, 335.

* * *

Dr. Robert T. Morris, the famous New York expert, declared recently (Cfr. *Ave Maria*, 1901, No. 2), that the employment of hypnosis "requires more caution than the administering of chloroform or similar anæsthetics. It has a tendency to weaken the subject's resistance to external impressions for a long time—it may be permanently; and the incautious hypnotiser may be the cause of a serious impairing of the will faculty."

* * *

One of the leading advocates of hypnotism in this country, Dr. John D. Quackenbos, of Columbia University, New York, considers that "the chief danger in hypnotism lies in the possibility of the impression of low ideals upon the patient's subliminal consciousness ....and the consequent injury to the general character." In his view "the practice of hypnotism should, by law, be confined to reputable and skilled practitioners." (N. Y. *Sun*, March 18th, 1900).

* * *

The Ethics of Hypnotism. The Rev. Michael Maher, S. J., is the latest Catholic author to treat of hypnotism. He says on the moral aspect of the matter in a supplement to the new fourth edition of his 'Psychology':

"1. It is admitted on all hands that hypnotism is attended by serious peril to health of both body and mind when practiced by unskilled persons and irresponsible charlatans. Epileptic fits, hysterical paroxysms, and permanent mental and nervous disorders have been induced by ignorant experimenters. Accordingly several continental governments have wisely made public exhibitions and the practice of hypnotism by other than duly qualified persons a penal offense.

2. Further, it is generally agreed that frequent hypnotisation, especially when the profounder stages are induced, brings on a morbid hypnotic habit, besides rendering the subject unduly subservient to the influence of the operator. Obviously this latter consequence may be attended with serious dangers. How far a subject can by hypnotism be led to commit a crime is much disputed, but it is clearly unlawful to suspend or diminish in this way the use of our free-will and intelligence without adequate reason and due precautions.

3. Where hypnotism is employed for illicit purposes, or in connection with superstitious practices, as in spiritism, occultism, clairvoyance, and the like, it is evidently immoral.

4. If, however, the question be put: Is hypnotism ever allowable? the true answer seems to us to be that of the moral theologians who teach that in certain circumstances the use of hypnotism is permissible. The conditions usually prescribed are:

a. There must be a grave reason to justify the suspension of reason; and we could add that the gravity increases in proportion to the completeness of the abdication of free control involved.

b. Sufficient guarantee should be had as to the character and competence of the operator.

c. Some adequately trustworthy witness, such as a parent, husband, or guardian should be present when a person submits to being hypnotized."

* * *

Génicot writes:

"Vitatis conatibus superstitiosis, et adhibitis cautelis supra explicatis, licet seipsum ob gravem causam hypnotizanti tradere....Graves causae ob quas licite hypnotismus adhibeatur, sunt praesertim duae: curatio morborum quibus sanandis desit aliud medium prorsus inocuum; let progressus quarundum scientiarum, puta medicinae vel psychologiae, his experimentis obtinendus. Praeterea censemus hypnotismum licite adhiberi ad tollendas, vel saltem minuendas, quasdam malas propensiones, quae, ob vehementriams uam, libe-

tatem tollunt vel extenuant, puta propensionem ad suicidium, ad liquores inebriantes, etc." (Theol. Mor. Instit., vol. i, §275.)

[Cfr. Lehmkuhl, Theol. Mor., vol. i, n. 994; Sabetti, Theol. Mor., §209; Bucceroni, Casus Conscientiae, §89.]

* * *

The Danger of Popularizing it.

In a paper on the various phenomena of hypnotism, translated for The Review by Father Berger, in May 1899, from the *Civiltà Cattolica* (quad. 1157), the learned Jesuit writer said:

"Spread among people the opinion that purely hypnotic practices are not bad in themselves, and that suspicions regarding them are unfounded; or, worse still, advise them—as do Coconnier, Lapponi, Castelein, F. Thomas, and others—how to apply hypnotism in certain cases of physical and moral ailment, and you will see hypnotism break all bonds, gain entrance into families, schools, and academies,—not only 'genuine' hypnotism, invented for the sake of argument, but also real hypnotism, as it lives and operates under the hands of popular hynotisers, who, for the most part, do n t care a fig for the distinctions of Catholic moralists, for what is honest or suspicious."

How true this is has been repeatedly shown in The Review. We quote but one example, from No. 31, Vol. VI.:

"We see from the Chicago *Record* (Oct. 11th) that an attempt has recently been made to include hypnotism in the course of study of the public schools, but that it failed on account of strong pressure brought to bear by teachers and parents. In the Eugene Field School, at Roger's Park, hypnotic tests were practiced openly by boys and girls for a while, the Principal declining to interfere on the ground that he could see no danger in the practice."

* * *

In view of all this and much more we could adduce had we the space, we think we are justified in unceasingly cautioning priests and people against a method which, on the testimony of experienced and conscientious practitioners, results in a "lot of more or less damaged brains." Arthur Preuss.

The Need of a Reform of Moral Theology.

The recent agitation in Germany and Austria over the moral theology of St. Alphonsus, has led eminent German divines, among them at least two university professors, to discuss the question whether moral theology, in its present state, is really up to date and above criticism.

In the *Kölnische Volkszeitung* (Lit. Beilage, No. 18) and the Berlin *Germania* (Wiss. Beilage, Nos. 17 sq.) there were lately printed a series of papers on this timely subject. We shall try to give the substance of them to our readers.

Catholic moral theology has made very little progress during the past one hundred years. Only three years ago the present Bishop of Rottenburg wrote in the *Literarische Rundschau:*

In matter of fact, moral theology has remained practically unaffected by the entire modern movement in ethics. No other Catholic discipline shows so little the traces of the times and carries such a stereotyped stock in trade as this one. It is not pure calumny if our opponents cast up the reproach that it lacks the necessary regard for the changed conditions and needs of the present time; that it is too supernatural; that its scientific foundations ought here and there to be laid deeper and the results of other sciences be taken into account. It can not surely be considered a sign of normal development if more of the old moral treatises of the seventeenth and eighteenth centuries are being continually dug out and offered with but slight modifications to the public, as being just as practical to-day as they were a hundred or two hundred years ago.

This view of Msgr. Keppler is largely shared by eminent theologians.

The method of moral theology is almost generally the casuistical, dating back to the thirteenth century, and systematically developed, without much opposition, till the time of Jansenius and the philosophers of the eighteenth century. St. Alphonsus of Liguori, combatting both extremes, elaborated the 'Medulla' of Busenbaum, and his method and teaching have been adhered to since by nearly all Catholic moralists up to the present day. The only two exceptions we know of are Simar*)and Linsenmann†), who preferred the Scholastic method.

The casuistic method, in the words of Simar (the present Archbishop of Cologne), aims at applying the content of the Christian moral law to the various imaginable conditions and circumstances of life and to define as accurately as possible in every individual case, what is a duty or a counsel, what is licit or illicit, what is a moral or a venial sin.

It appears from this definition that the casuistic method lays the main stress upon the objective norms, relegating all subjective momenta to the back-ground. A book-casus clearly can not, no matter how anxious the casuist may be to present it in concreto, reflect subjective conditions, because it deals with the generic notion of man, not with the concrete individual. Hence we have the casuistical scaling of mortal and venial sins, which, *in praxi*, can be decided only in accordance with the subjective disposition of the penitent.

Proceeding thus from a different definition of casuistry than that given by the late Bishop of Rottenburg, Dr. Linsenmann, we arrive at practically the same conclusion: "Casuistry teaches us to judge only the external aspect of human conduct; the subjective-psychological factor, which really stamps an action with its true moral character, eludes the judgment of the ecclesiastical praetor." ‡) This does not imply that those trained by the casuistic method neglect entirely the subjective momenta and judge solely by an objective standard; daily practice compels them to modify their theory.

Much has been written on the advantages and the disadvantages of casuistry. While some have positively denied its right to be called scientific at all, others claim for it sole authority. We can not enter into this controversy here. It is undeniable that moral theology, like law and medicine, can not forego a certain measure of casuistry. On the other hand, it is certain that a correct scientific discussion of principles, such as is proper to the Scholastic method, will lead to a reasonable application of them *in concreto*, especially if the professor has not neglected the practical aspect. It has surely not been to the disadvantage of jurisprudence that it has almost entirely discarded the casuistic method, which it used to cultivate quite as assiduously as moral theology.

Besides, casuistry does not comprise the whole field of morals, but is by nature limited chiefly to the doctrine of duties, having to determine always and everywhere what is licit or illicit, mortally or venially sinful. Hence the complaint of Linsenmann: "The field of the free exemplification of morality, the virtuous life as a manifestation of the Christian spirit in man, has no place in casuistry." *)

This is a rather harsh judgment, but essentially correct. If moral theology is taught exclusively by the casuistical method, those who are not well informed, will be easily led to imagine that all a Catholic has to do is to distinguish between mortal and venial sin, in order to do what is not forbidden *sub gravi*. We need not point out how wrong this view is; yet it were better the moralists avoided even the semblance of such an error.

In this respect, casuistry is in direct opposition to the mystical method practiced in the palmy days of Scholasticism, which "did not aim at a scientific exposition of morality, in the proper sense, but rather at such a discussion of the same as would produce piety and virtue; especially explicit instructions in

*) 'Lehrbuch der Moraltheologie,' 3rd ed., Freiburg, 1893.
†) 'Lehrbuch der Moraltheologie,' Freiburg, 1878.
‡) Linsenmann, op. cit., p. 26.

†) Ibid., p. 26.

Christian virtue and perfection, grace and the means of grace." *)

For the purpose of applying the Christian moral law as accurately as possible to the different conditions and circumstances of life, the casuist presents the largest possible number of real or fictitious cases, *casus facti et ficti.* The danger is that the young theologian will arbitrarily categorize these cases in his own mind, which may prove fatal for the souls whom he will have to direct. Every individual soul, with its peculiar dispositions, requires to be understood for itself. But the casuistic method does not sharpen, it rather dimns what might be called the intuitive or psychological eye. If all else can be cast into arbitrary lines and treated accordingly, the human soul can not. If the prudent educator takes for his motto, *Reverentia debetur puero;* what a tender reverence must not the confessor harbor for the souls placed under his care?

And what is the practical use of all these *casus facti et ficti?* Every honest casuist will have to confess that he never hits upon a case in actual practice which is exactly like any one of those he has solved in theory. There are invariably differences, and these differences will remain so long as man is man. The casuist has to try to get along by applying to every concrete case the principles he knows, or he will make grievous mistakes.

Another serious objection to the method here under consideration is the details in casuistry. In order to apply the content of the moral law as accurately as possible to the various imaginable conditions and circumstances of life, casuistry is compelled to consider all sorts of imaginable "cases." By this method the theologian is acquainted with "cases" which he will never once meet in his practice, (especially if he studies books written in bygone centuries) and—to be perfectly frank—which he does not need to know. Surely there is much more benefit in a Scholastic discussion of the correct principles, combined with prudent directions for their application in practice.

*) Simar, ibid. p. 23.

There is another consideration. A hundred years ago certain subjects could be treated in quite a different style than now, if for no other reason than because now-a-days even the most guileless utterances of a Catholic priest are frequently and systematically distorted and twisted so as to appear evil. Moreover, these things were formerly confined to limited circles, while to-day they are given the widest kind of publicity. All questions in this age of the press are immediately made popular questions. Under these circumstances prudence is more necessary than ever before. We are satisfied, if St. Alphonsus were to write his Moral Theology to-day, it would turn out to be quite a different work.

The saintly Bishop Linsenmann points out some other points worthy of being noted here:

> No one would think now-a-days of incorporating in a catechism or bridal examination—a special chapter *de usu licito matrimonii* and *de usu matrimonii contra naturam.* Now, if we may leave it to married people, whose salvation is at stake if they commit grievous sin in these matters, to determine what is right, we ought to leave it to the confessor to judge of individual transgressions from general principles and points of view. The expositions of the casuists on these subjects, therefore, have no place in a manual of moral theology, even from the point of view of the practical confessor, but they belong to Canon Law and to medical and obstetrical science. I doubt whether there are many occurrences which a sensible confessor will be unable to judge by virtue of the general principles of morals, and if a doubt should arise in one case or the other, it will be neither a disgrace for him nor harmful for the penitent, if he acknowledges his ignorance and refers the penitent to a physician or some other experienced counsellor. Even if he should happen to form a wrong judgment because of ignorance, the harm will not be great, so long as he does not act the rigorist and impose duties which he has no right to impose. For if penitents in good faith continue in a mode of life which not even a prudent confessor can definitely condemn, the possibility of sin is very remote. If, on the other hand, married people do not act in good faith, the sin is theirs and not the confessor's. Is it really necessary that the confessor, as such, penetrate into the secrets

of married life? Surely a delicate reserve and mildness in the imposition of duties in regard to these matters are real priestly virtues. (Linsenmann, 'Lehrbuch der Moraltheologie,' p. 631.)

Whether these observations of Dr. Linsenmann are sufficient for all practical purposes, is a question we shall not examine here; but there can be no doubt that he is right in principle.

We may, in conclusion, briefly refer to the deplorable antagonism existing between theological and juridic morality, which, in part at least, is surely a result of the casuistical method, and would disappear if Catholic moral theology would treat its subject-matter on a broader scope. Such eminent moralists as Lugo and Molina considered all the burning questions of their time. It is only during the last hundred years that moralists have been content with traveling over well-beaten roads. There is an urgent necessity for developing this important science in every direction.

Modern business life, for instance, has developed in so many ways that the Catholic moralist can not pass them over in silence. The various conditions of trading on the stock and grain exchanges, the doings of stock companies and syndicates, the intricacies of banking, etc., offer many important problems to the moralist. New laws and customs have taken the place of the old and demand careful ethical examination. The age of the telegraph and the steam engine has revolutionised modern life. Jurisprudence has entered into these new phases and tries to keep step with them in its own development, while moral theology still lags behind. The difference existing between moral theology and jurisprudence to-day is made to appear by our enemies as a proof of our inability to keep up with the progress of the age. This is keenly felt by many Catholic theologians, jurists, and other scholars, and the demand for the reform of moral theology grows apace. The writer of these lines heard some very decided opinions pronounced on this head by very eminent savants at the last International Catholic Scientific Congress in Munich.*)

C. D. U.

---

*) Father A. Lehmkuhl, S. J., in a paper in No. 6 of the Stimmen aus Maria-Laach, examines the complaints and criticisms of certain German theologians, so ably summarized above by our esteemed collaborator C. D U., and gives it as his conclusion that they are almost entirely groundless and that, while the present method has some slight faults, the advocated "reform" is unnecessary and impracticable.—EDITOR.

Subjects of the Day.

Too Many Societies.

The *Pittsburg Observer* (July 18th), commenting on the decision of Bishop Janssen, lately reported in THE REVIEW, not to admit the Knights of Columbus into his Diocese, because there are already enough societies and a new one would only draw members from those already existing, makes the following sensible observations on a subject that is getting to be more important and serious from day to day.

> This is a lamentable fact in the history of Catholic organizations. How often have we not seen societies spring up and flourish like mushrooms, and just as suddenly begin a downward career. Beginning life they spread like a flame. Everybody joined and all shouted "On to Glory!" Their organizers talked as if they believed those particular societies were booked for immortality. Perhaps they really so believed. Nevertheless a few years saw these very organisations slowly perishing of dry rot or other fatal disease.
>
> And if one sought for reason, where might it be found? In the fact that some smooth talker came along and organised the Knights of the Holy Highjinks or the Society of Smoky Smithereens, or perhaps both. The glory of glittering uniforms and new tin swords took hundreds, perhaps thousands, out of the old orders and drew them to the new. Thus the old society's hope of accomplishing great things died an early death. How could it do otherwise?
>
> In our society religious life we are becoming too Protestant in one particular direction—we are splitting into too many socie-

ties. We ought to get together instead of getting wider apart. Only in union is strength. In those countries where most has been accomplished, they have had a few good societies and clung to them.

The Growth of Perjury. We have read a number of strong articles of late in divers papers against the growing practice of perjury. It must be pretty bad when the President of a State association of lawyers can get up before a meeting of his fellows and declare, as did President J. J. McCarthy, at Council Bluffs, Ia., on July 16th (see Phila. *Record*, July 17th), that, according to the unimpeachable testimony of judges upon the bench about one-half of the defense in criminal and 75 per cent. of the evidence offered in divorce cases is false and approaches deliberate perjury.

Opinions differ as to the causes of this horrible condition, but Mr. McCarthy proves himself a good doctor when he proposes as remedies the abolition of all official oaths; the emphatic administration of the judicial oath by the judge himself with gravity and solemnity, and severe punishment of perjury.

As it is, oaths are all too common. Most of them are administered without necessity and in such a way that they can not be called oaths at all. This causes people to take these things lightly and to lose the true conception of, and all respect for, the real oath.—A. P.

More "Americanism." According to a report in the San Francisco *Examiner* (July 23rd), a remarkable religious service was held the Sunday previous on the Steamer Sierra, in which a Jewish rabbi preached the sermon, a Protestant college-president delivered an address, a Salvation Army captain and his wife read Scripture, a Buddhist pronounced the benediction, and a *Catholic priest read from the Psalms.*

This priest was the Rev. Father Donald McKinnon, assistant pastor of St. James' Church, San Francisco.

"Never before in the history of the world," exultingly says the *Examiner*, "was such harmonious mingling of differing creeds exemplified. It was a union service in which not only the worshippers, but likewise the officiating clergymen and laymen were representatives of half a dozen different creeds, whose antagonism the world has usually regarded as irreconcilable."

The Rev. Donald McKinnon may have meant well, but he has given great scandal. His ecclesiastical superiors ought to make him express his regret publicly and repair, as far as possible, the harm he has done. His "Americanism" is that solemnly condemned by the Pope.—A. P.

The Religious World.

...Domestic...

The Catholic Population of the U. S.

The *Monitor* (No. 17), in reply to a query, says:

"There are, unfortunately, no religious statistics for the United States based upon an actual count of heads. Those that are commonly given are mere estimates or approximations. And, in regard to the Catholic population, they vary widely. The late Dr. Gilmary Shea—who was described by the New York *Sun* as 'the best Catholic authority on the subject'—made a painstaking calculation, based on official statistics, and computed the Catholic population of the United States in 1890 to be 10,627,000. The statistical volume*) published in 1895 by Dr. O'Gorman, of the Washington Catholic University, placed it in round numbers at 12,000,000. This was also the estimate of the Cardinal-Archbishop of Baltimore for 1897. The figures published annually in the Catholic Directories are based on such unsatisfactory data as the recorded baptisms and deaths. Hoffmann's and Sadlier's Directories differ as much as close on 2,000,000 in their estimates.†)

The *Edinburgh Review* for April, 1890, places the total population of the United States for that year at, in round numbers, 10,000,000. The *Economiste Français* arrived at a practically similar conclusion; its figures were 9,977,270. For the past four years Hazell's Annual has constantly estimated the Catholic body in the United States at 'about 12,000,000.' The *Independent*—the great Protestant organ of the United States—places the number of communicants at 8,610,226. The nearest approach to this total made by any individual denomination in the country is shown by the Methodist Episcopal Church, which is credited by the *Independent* with 2,716,437 'members.' And all reliable estimates are in agreement with the 'Statistical Atlas of the United States' which declares that Catholics are the 'largest religious body in the country.' Taking into account our co-religionists in the Philippines (6,565,998) and in Cuba there are at present under the Stars and Stripes not less than 20,000,000 Catholics."

*) Dr. O'Gorman's History is hardly a "statistical volume," but merely a schoolbook compiled chiefly from Shea.—A. P.
†) Sadlier's Directory is no longer published.—A. P.

*** The portable church to which reference was lately made in these columns, is made of corrugated galvanized iron, fastened to a wooden framework, lined with heavy felt for warmth in winter and coolness in summer. It can be had in sizes to suit congregations not disposed to put up permanent edifices. If painted once in four years, it will look well enough for the most fastidious localities. This sort of structure will be finely adapted to ministers and flocks wishing to escape the trammels of historic creeds and unwilling to start out to rear costly new churches adapted to their altering convictions or lack of any.

*** The *Freeman's Journal* (July 20th) is authority for the statement that Msgr. Conaty, Rector of the Catholic University, has has been made Titular Bishop. A despatch in the secular press last Friday said he would be appointed first Bishop of Sioux City, Ia., a see as yet not established. *Sous toutes réserves.*

*** The Pope's interest in the Catholic University at Washington is undiminished, and it appears from his recent Brief to Cardinal Gibbons that he is satisfied with the way the institution is now conducted. The only desideratum, he says, is more students, and he exhorts the bishops to send them even at their own inconvenience. Every university has the students it deserves, and the future will show whether the Holy Father's confidence is well founded.

*** The Rev. Peter J. Muldoon, of Chicago, on the feast of St. James, received episcopal consecration, and will serve as auxiliary to Msgr. Feehan. This gives Chicago three bishops. Msgr. McGavick, however, the first auxiliary, is incapacitated for work. Bishop Muldoon is zealous and popular, and though there was some opposition to his appointment, it is generally hoped that he will prove to be

a worthy assistant to the just and mild Archbishop Feehan.

*** The committee on education has reported to the Presbyterian General Assembly, lately in session in Philadelphia, that the number of students for the ministry in the Presbyterian theological institutions is "alarmingly" decreasing, though the supply of ministers is not equal to the demand. The committee does not attempt to account for the fact, but says: "Let the church discover the reason for this."

"The same problem is exercising the leading minds of almost every other Christian denomination," says the Chicago *Chronicle* (May 23rd) and adds: "Many local and temporary causes are assigned for this disquieting fact, but the most obvious cause is universally blinked. In view of the revolution now going on in biblical criticism and dogmatic theology, the falling off and, in some cases, the complete cessation of conversions, the decreasing attendance on church services and the increasing secularization of the pulpit, it is only fair to suppose that the decrease in the number of candidates for the ministry is due in part to the waning faith and the reduced religious enthusiasm of young men."

...Foreign...

*** In a circular of the S. Congregation of Bishops and Regulars, dated July 10th, the non-authorised religious communities in France are ordered, "to avoid the most serious consequences and to prevent the extinction in France of congregations which are so productive of good both to religion and civil society," to apply to the government for authorization under the new law, and are advised to draw up a statement of their constitution and rules in conformity with §3 of the law, promising the bishop of the diocese in which they may have houses only such submission as they owe under the common law, without sacrificing any of their peculiar rights and privileges.

*** That the Pope should counsel the religious orders of France to avail themselves of any legal advantage left to them by the Associations Law is fully in accord with his whole attitude of conciliation toward the French Republic. His action can not be fairly called a submission, nor a retreat from the ground taken in his eloquent letter to the French orders. If the law involves persecution, one may imagine him saying, submit yourselves to the law and to the persecution. "Such a course is not only good morals, but good politics," says a secular paper, the N. Y. *Evening Post* (July 19th). "To take the irreconcilable attitude would have put the orders in the position of law-breakers, and would have aroused against them the worst passions of the mob. On the other hand, if congregation after congregation, complying with the law, attempts to prove its usefulness and right to live, only to be summarily suppressed, the government will soon appear in the light of a persecutor, and the orders will quickly gain the sympathy of all but their inveterate foes. Perhaps Leo XIII. has at least a moral assurance that under the Waldeck-Rousseau Ministry the Associations Law will not be enforced *à outrance*. In any case, his counsel to the French religious orders is another striking instance of that political sagacity which neither years nor troubles seem able to dull."

*** The Dutch Catholics have done well at the recent general elections. In the preceding Chamber they held 22 seats out of the 100; they have now obtained 23 at the first voting, and have 10 candidates still to try their luck at the "second ballot." The net result of the election has been a crushing defeat of the Liberal (and anti-Catholic) party, who have secured only nine seats, with 29 contests in the "second ballot," whereas in the former Chamber they held 49 seats. One result was the resignation of the Cabinet, and the formation of a new Ministry out of the ranks of the Anti-Revolutionary and Catholic parties.

Une société ne se détruit que par se propres mains. Quand vous la voyez se débattre dans les convulsions de l'agonie, ne cherchez ni l'arme du meurtrier, ni le nom du crime: c'est un suicide.—Louis Veuillot, Vie, ii, p. 263.

BOOK REVIEWS AND LITERARY NOTES.

The Roman Missal in English.

Two new English editions have been published of the Missale Romanum, one by the Benzigers and the other by R. & T. Washbourne. The *Messenger of the Sacred Heart* says of the former (August Supplement):

> There are no prayers for Mass comparable to those found in the Missal. In them we follow the Holy Sacrifice after the mind of the Church; and nowhere can we find the spirit of Christ expressed in prayer with such strength and beauty as in prayers that are sanctioned by the ritual of the Church. We welcome, therefore, Benziger Bros.' new edition of the Roman Missal.

Of the Washbourne edition the *Ave Maria* says (No. 3):

> Many of the faithful, who found the ordinary size of the Roman Missal as published for private use too large to be convenient, will welcome the new edition given to the public by R. & T. Washbourne. The general make-up of the book is excellent, and we hope that it will take the place of many of the countless books of private devotions, which, however rich in special prayers, can never claim the unction or the inspiration of the prayers from the Missale Romanum.

✱

Come, Holy Ghost: or Edifying and Instructive Selections from Many Writers on the Devotion to the Third Person of the Adorable Trinity. By Rev. A. A. Lambing, LL. D. Lx438 pp. B. Herder, St. Louis. Net, $1.50.

"This volume is not a prayer-book, but a series of readings calculated to foster and explain devotion to the Spirit of Light and Love." (Compiler's notice.) After the teaching of Pope Leo XIII. in his encyclical on the Holy Ghost (1897) follow in 104 chapters or numbers quotations of 2 to 6 pages each from over 50 authors who have written on the Divine Spirit, His nature, procession, gifts, and operations. To each chapter a very short, but devout and unctuous prayer is added. As books on the Holy Ghost are comparatively rare and the devotion to the Third Person of the Adorable Trinity is more and more gaining ground, Father Lambing's volume will be welcomed by many, especially of the clergy, to whom it will furnish both nourishment for their own devotion and abundant matter for the instruction of others. The selections are the best which the compiler could find in the literature on a subject at once so sublime and so important for the soul's supernatural life. —C.

✱

——We have received from the Allgemeine Verlagsanstalt, of Munich, fascicles 12, 13, and 14 of the third volume of the sumptuous work, 'Die katholische Kirche unserer Zeit und ihre Diener in Wort und Bild.' The chapter on the Church in the Philippines is of especial interest to us Americans just now. We renew our hearty recommendation of this work and the expression of our hope that an English edition will be put upon the market.

——Lethielleux, of Paris, has published five of Bishop Spalding's lectures in a French translation made by the Abbé Klein, under the title, 'Opportunity.' The volume is prefaced with a good portrait and an enthusiastic eulogy of Msgr. Spalding.

✱

A List of New Books.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

The Christian Instructed in the Nature and Use of Indulgences. [6th edition.] By Rev. A. Maurel, S. J. Net 85 cts.

The Oratory of the Faithful Soul. By Lewis Blosius, of the Order of St. Benedict. Translated by the late Rt. Rev. Robert A. Coffin, C. SS. R. Boards. Net 20 cts.

Ashstead. A sequel to "Redminton School" by C. M. Home. Net 90 cts.

Kindness. By Father Faber. Net 30 cts.

The Life of Madame de Bounault d'Houet. Foundress of the Society of the Faithful Companions of Jesus. Net $1.50.

Aphorisms and Reflections. By Rt. Rev. J. L. Spalding. Net 80c.

The Catholic Girl in the World. (Second Series.) By Whyte Avis. Net $1.00.

The Life of Mother Mary Baptist Russell, Sister of Mercy. By her brother Rev. Matthew Russell, S. J. Net 75 cts.

The Catholic Pulpit; Educator and Expositor. Vol. I. Net $1.60

The Eve of the Reformation. By Francis Aidan Gasquet, O. S. B. (New edition). Net $2.75.

The Holy Gospels. With Notes by the Vy. Rev. Canon McIntyre. Net 40 cts

Doris. A Story of Lourdes. Net 75 cts.

A Hidden Heroine. By Stella Hope. Net 50 cts.

Before Our Lord Came. An Old Testament History for young children. By Lady Amabel Kerr. Net 40 cts.

A Sketch of the Life and Sufferings of Bl. Sebastian Newdigate of the London Charterhouse. By Dom Bede Camm O. S. B. Net $1.25.

EDUCATIONAL TOPICS.

The Catholic School Journal.

While all educators in whose judgment we have any confidence find the new *Catholic School Journal* of Milwaukee a poor makeshift, the *Catholic Citizen* (July 13th) is "pleased to note that the *Catholic School Journal*....is meeting with a decided welcome from the parochial schools of the United States. The *Journal* continues to improve with every issue. A new paper which lays before its subscribers thirty-two pages of reading matter every month, and which has attracted such contributors as Msgr. Conaty, Father O'Brien, Father Dowling, Father Walsh, is deserving of praise for its enterprise."

The *Teacher and Organist* (No. 3) has discovered that sixteen of the new *School Journal's* pages are identical with *Intelligence*, a periodical published (by Protestants?) in the interest of the public schools at Oak Park, Ill., while only twelve are made up of Catholic notices.

No wonder our critic and others are filled with suspicion! The *Citizen's* praise is perhaps due to the fact that the anonymous editor or publisher of the *School Journal* is identical with some man on the staff of the *Citizen*. Who edits and publishes the *Catholic School Journal?* Until this question is answered, we can have no confidence in the new venture.—A. P.

✱

§ A despatch from St. Petersburg says that the Czar, in approving the recommendations of the Commission on the Reorganisation of Instruction in the High Schools, wrote on the margin of the report: "I hope earnest consideration will also be given to strengthening the religious and moral education of our youth."

§ That the National Educational Association should dissent from the report of its expert committee on the expediency of a national university is perhaps unfortunate. Most people will feel, however, that the committee, on the whole, carries greater weight than the Association. When the presidents of our most prominent universities and other educators of the highest rank agree in the decision that a national university is unnecessary and inexpedient, we are inclined to accept their judgment unquestioningly. That the National Educational Association takes a different view only shows that certain schemes die hard.

§ Archbishop Williams of Boston has founded a series of open scholarships in order to stimulate the zeal of the parochial and intermediate schools in his archdiocese. Two of these very desirable prizes are open to boys who have successfully completed the "grammar grades" in the parish schools, and will enable the winners to attend, the one a preparatory, and the other a full collegiate course of seven years at Boston College.

With the *Visitor* we hail this as a step in the right direction; and too much praise can hardly be given to His Grace for being the first to take it.

NECROLOGY.

Bishop Moore.

Rt. Rev. John Moore, Bishop of St. Augustine, Florida, died in his episcopal city on July 30th. He was a native of Ireland, was ordained in Rome in 1860 and consecrated at Charleston by Bp. Lynch in 1877. Only once was his name prominently before the public, and that was a decade or so ago, when he affixed his signature to the anti-German Gilmour memorial to the Propaganda. His share in the ensuing fight was not creditable, but those who knew him never doubted that he acted *bona fide* in the matter and was biassed rather than unjust. The comments of the German press show that the Germans have forgiven him for what he did to hurt them. R. I. P.—A. P.

✱

"Rev." Jo Cook.

Another inveterate foe of Romanism, the Rev. Jo Cook, has been called to eternity, before witnessing the fulfillment of his "mission." In fact, during the later years

of his life the preacher and lecturer seemed to have realized the futility of his attacks upon the Church. Instead of a decline in influence and numbers of Catholicism in New England, he was forced to recognize the rapid and steady growth of both, and finally dropped out of sight, as an avowed crusader against Popery. The experience of the Rev. Cook is not uncommon among those who cherish the hallucinations which first brought his name into public notice. One by one they pass away and are forgotten. The Church continues the even tenor of her way, undisturbed by the verbal antics of their species.—The *Monitor*, No. 14.

James Annas. We regret to learn of the sudden death, in Allentown, Pa., July 23rd, of our honest and venerable old friend and former colleague, Mr. James Annas. He was a native of Rhenish Prussia and came to this country, after a rather adventurous career, shortly before the Civil War, in which he fought for the Union. In the early seventies he represented the Baltimore *Katholische Volkszeitung* here in St. Louis. For the past decade or so he traveled for the Leo Haus for German immigrants and never failed to pay THE REVIEW a friendly call when he happened to get into this neck of the woods. Mr. Annas was not only, as the Allentown *Chronicle and News* says in its death-notice, a finely educated man and a brilliant conversationalist, who spoke fluently English, German, and French, and who was furnished by the stirring, active and adventurous life he led for many years, with an apparently inexhaustible fund of interesting anecdotes and reminiscences; but what endeared him most to us was his sincerity and his unflinching devotion to his holy faith. R. I. P. —A. P.

Pascal a dit: "Le moi est haïssable." Le moi catholique est quelque chose de monstrueux. Si l'Église pouvait périr, elle périrait par là.—Foisset (Vie de Louis Veuillot, ii, 24.)

Letters to the Editor.

A Suggestion.

TO THE EDITOR OF THE REVIEW.—*Sir:*

Every Monday morning the Chicago papers publish what purports to be a synopsis of the previous Sunday's sermons of various Protestant clergymen here. These sermons are usually the most dreary nonsense, and no one by reading them would ever learn anything of any consequence. Yet it is evident that many thousands of people receive no other instruction except that which may come to them in this manner.

The clergymen who love notoriety and whose names, pictures, and meaningless utterances are constantly paraded in these papers, are in the habit of preparing brief typewritten synopses, which are sent to the papers in advance of delivery. The papers do not sent out reporters to these clergymen.

If half of the space which is devoted to this kind of advertising of mere notoriety seekers, was filled with one good Catholic argument, specially prepared for that purpose, would that not be of some utility? I have read that in Paris it was the custom to provide one preacher of superior eloquence and learning to speak, in a manner, to the whole city and for the local clergy, as for instance, Lacordaire.

Now why would it not be quite easily possible, among the many eloquent and learned Catholic clergymen in Chicago, to secure for one of them the publicity which all the Catholic clergy are proportionately entitled to?

One-half of our population is nominally Catholic. For this reason the great Chicago papers would willingly give to one representative Catholic preacher as much space as they give to all of the Protestant clergy. Here is an excellent opportunity to oppose to the shallow, incoherent and contradictory utterances of the sectarian preachers the majestic and impressive unity of the Catholic truth!

And at the same time, as the appetite is said to grow by what it feeds on, this may lead to, or assist in, the establishment of the great Catholic daily which you have so much at heart. W. F. C.

Catholic Federation.

Bishop O'Connell's Advice.

The first public pronouncement of Msgr. O'Connell, the newly consecrated Bishop of Portland, is significant. Desirous of having the lay members of the Church coöperate in the great work of religion, the Bishop said:

> We have passed the days, and passed forever, when we quietly stole unnoticed to our humble little chapel, and were grateful for being ignored. The Church has grown to immense proportions — its cathedral spires tower above our great cities—our men are a power in the nation, and to direct our growth along the lines of greatest profit to our Church and our country, not alone the voice of bishop and priest from the sanctuary, but the voice of our best, most influential, best-conditioned laymen, must be heard and felt in public life, indicating and proclaiming to all the highest Catholic public sentiment.

The Catholic Truth Society's Plan.

The International Catholic Truth Society, of New York, offers this plan for the federation of Catholic societies into a wieldable unity:

When we are called upon in any particular case by bishop, priest or Catholic layman to remedy a crying injustice, it will be the duty of the Executive Committee carefully to investigate the matter, to gather all the facts together, obtain legal advice from lawyers in the Society, and, having satisfied itself there is need for action, the Committee will, through representative Catholic gentlemen, quietly present the matter to the proper authorities and ask for justice.

When this honorable course fails, it will be their duty to submit a formal protest to the directors of the Society; and when such protest has received their approval it will be sent immediately to the supreme councils of every Catholic organisation in the United States for their endorsement. By virtue of a previous understanding, and in the knowledge that the case has been thoroughly examined, that quiet measures have been ineffectual, that the protest comes to them from the highest source, the officers will sign such protest in the name of their membership; and the protest thus endorsed by hundreds of thousands of men will doubtless produce an effect upon the authorities which the sacred justice of the case was unable to obtain. It will, moreover, be understood that such protest is not a theoretical or academic affair: that when the source of responsibility has been located and refuses to listen to our cry for justice, the signers of such protest will make use of their right as American citizens to antagonize those who have brought religion into politics, who have prostituted their sacred office to the behests of religious bigotry.

With Our Exchanges.

Whenever we corner the Syracuse *Catholic Sun*-man, he squeals to this tune:

> Mr. Preuss and his so-called Review are merely in the business of attempting to create national lines in the Catholic Church in America. We can get along very well without this schismatic creating preussic prejudice. (July 12th.)

Such squeals hardly amount to much, yet to spare the readers of the *Sun* their endless repetition, we will put a stop to them.

When and where, Mr. *Sun*-man, did Mr. Preuss or The Review ever "attempt to create national lines in the Catholic Church of America"?

What did Mr. Preuss or The Review ever say or do to deserve the awful title of "schismatic"?

Unless the editor of the *Sun* substantiates these charges before the world with the most indubitable and convincing proofs, he is a brazen liar and calumniator who ought to do public penance for his sins instead of presuming to instruct the Catholic reading-public.

A. P.

An American Bible for Americans, is the announcement of a Methodist publishing company. What is an American Bible, anyway?—asks the *Monitor* (No. 17.)

SCIENCE AND INDUSTRY.

|| The Pasteur Institute at Paris announces that it has succeeded in making food from absolutely inorganic matter. Dr. Etand states positively that nutritious grease can be produced from petroleum, without the aid of organic matter (?). However, the process is as yet too expensive to make even the discovery practically valuable.

|| The young geologist who sent a petrified human being to the Smithsonian Institution builded better than he knew. He drew from a high authority the statement that a real petrified man or woman had not yet been discovered. The bones of petrified human beings up to the present time have on examination been found to consist of sections of gaspipe. Now there have been persons in whom the presence of large quantities of gaspipe would have seemed perfectly natural, but it is not on record that any of these would have petrified in any combination of chemical circumstances conceivable to the mind of man. The truth is that the only petrified man is he of commerce, made to sell the credulous countryman, afflicted with the museum habit. And now a ruthless scientist has exposed the fraud and the countryman will be fooled no more. Ah, no! Have countless exposures of the green-goods game ended the gullibility of the countryman in relation to common green paper? We may rest assured that the exhibition of petrified human beings will continue to flourish in rural districts.

|| Some reckless statements have been circulating in the press about smoke abatement in Cleveland. So says Prof. C. H. Benjamin, the city's supervising engineer. It is not true that 90 per cent. of the smoke has been eliminated, and that probably never will be the case, Mr. Benjamin says. "As long as soft coal is burned as a fuel, there will be a considerable amount of smoke, and all any one can hope to do is to reduce this to as small an amount as possible." This is what he is trying to do in Cleveland, but he names five years as none too long a time in which to make an impression on the evil. Of 750 establishments in the city, having 1,600 furnaces, between five and six hundred are equipped with smoke-eliminating devices. This much was done in eleven months, largely by persuasion and by proving that smoke abatement is economy in fuel.

....CHURCH MUSIC....

Women in Church Choirs.

Prof. Joseph Otten sent an interesting communication to the *Pittsburg Observer* the other day (July 18th) on the subject of women singing in Catholic church choirs. He admits that a number of councils have legislated against the use of women's voices in the choir, but says that the Prefect of the Sacred Congregation of Rites declared in 1883 that "whenever any advantage for the beauty and dignity of music in church is to be derived from the use of women's voices, or whenever there are good reasons for their admission into the choir, there is no objection to their presence, provided the bishop does not expressly forbid it."

Mr. Otten rightly holds that while the ideal would be to have boys for soprani and alti, on account of the purity and innocence of children's voices to the exclusion of all subjectivism and passion, the Church tolerates the use of women's voices on account of the great difficulty of securing boys.

For the execution of the Gregorian Chant men's voices are all sufficient, as also for figured music written especially for men's voices. But as our parishes have not a sufficient number of male singers to form a choir, even of the most modest dimensions, and as there is hardly anywhere a sufficient number of first tenors to be found to admit of the formation of such choirs, we, on the contrary, even lacking the necessary number of tenors to form a properly balanced mixed choir, it is apparent why the authorities, while never losing sight of the ideal, nevertheless tolerate, as the next best, the use of women's voices, without which, under present conditions, no figured music, either in the Palestrina or modern style, could be performed.

NOTES AND REMARKS.

Those who have read Mr. Jade's last letter to THE REVIEW from Tarapaca will be interested to learn that Jerman Riesco was formally proclaimed President of Chili on July 25th. He was elected to the office on June 25th.

✱

Catholicity in the Alaska mining fields is evidently enjoying a rapid growth. The *Yukon Catholic* is the name of a new weekly hailing from Dawson and devoted to the interests of the Church in the far north. We have not seen the first number of the publication, but the *Monitor* (No. 17) says it is a creditable production in every way.

✱

The Shakespeare-Bacon people may take some comfort in the theory recently advanced by a German professor, that Rembrandt, rather a low fellow it will be remembered, did not do the Rembrandt paintings. They were done by Ferdinand Vol (or Bol), whose signature, usually reversed, is, it is alleged, discoverable on nearly all of the paintings attributed to Rembrandt, as well as on most of the etchings. Before the art critics, with whom the decision rests, commit themselves to this disguised signature, we trust that they will familiarize themselves with the various Bacon ciphers, to which it bears a striking resemblance.

✱

The Milwaukee physician who has caused a sensation by declaring the knife unnecessary for appendicitis should have made his observations still more broadly. He should have declared that use of the knife unnecessarily of late years has been a profitable fad for high-priced specialists whose course has been as reckless as it has been in many instances exorbitant. This is the conviction now held by the more conscientious of both medical "schools."

✱

A bold, energetic, and uncompromising assertion of the truth that the most directly opposes the errors of one's age or country, is always the best and only true policy. The liberal policy emasculates Catholicity without winning the good will of its enemies.

✱

We have been often amused of late by the products of the "jungdeutsche" school of poets, which appear chiefly in the *Jugend*, of Munich. Our own literature, it seems, is developing something of the kind, too. Witness these lines extracted from an alleged poem, "The Voice of Matrimony," by William J. Lampton, in the June number of *Everybody's Magazine*:

I am what I am
And I can't be any ammer
Than I am,
So there.
If people are'nt willing
To risk something
For big winnings,
They'd better pass me
And hunt for trouble
Somewhere else.
There's plenty of it.
Without banging away at me
Every time they drop a cog
And the running gear
Gets out of whack.
I can be the greatest happiness
Or the greatest misery
On earth,
According to how I'm managed;
And when people take me
For the money that's in it,
I make them earn all they get,
You bet.
All the same, I'm a good thing;
But being so good,
I don't quite understand
Why they won't have me in Heaven,
Do you?

✱

Woman suffrage, we have been told, will bring about extermination of the liquor traffic. Facts sometimes play havoc with theories. Wyoming, the first commonwealth of the Union to give women the ballot, did not find a solitary prohibition ballot in her boxes at the last election.

✱

"Unhappily this is a country in which no good thing can be proposed, but there stand ready a large number of unemployed individuals to convert it at once into a hobby, to mount it, and to ride it to death." — O. A. Brownson (Life, III, p. 120.)

CURIOUS FACTS AND FANCIES.

A typical German scholar was Dr. Theodor Kock, who died a few weeks ago at Weimar, aged eighty-one. He was an authority on the subject of Aristophanes, of whose plays he made an excellent translation into German. Conversely, he translated Goethe's "Iphigenie in Tauris" into Greek, with copious footnotes justifying his choice of words and phrases by referring to passages in various Greek authors. The book has a Latin preface. Among his other works is one on Alcæus and Sappho.

✱

Mr. James H. O'Donnell writes in the *Catholic Transcript* an account of the American prisons in the old colonial days. His account is circumstantial and fortified by quotations and authorities, and makes horrible reading. The colonial prisons were often underground, were damp, dirty, dark, and of insufficient space. Under the terrible laws of those days when the death penalty was attached to twenty offences, the jails were full of criminals and also of debtors. These were crowded together promiscuously and in confusion, and the result was drunkenness and debauchery and disease. The prisons were overcrowded so greatly that hammocks had sometimes to be swung one above another. These were the good old Puritan days and laws, and yet their descendants have talked, and still talk of the cruelties of Spanish prisons. Cruelties unspeakable were contained in the old laws of England and of her colonies and were added to by the unauthorized acts of keepers and officials. And no one has ever said, in wildest flight of prejudiced imagination, that the prisons of Spain bred disease, debauchery, prostitution and alcoholism, as did the prisons of the Puritans.—*Casket* (No. 30.)

✱

There is more than a little doubt whether those 300 Chicago servant girls who, with characteristic Chicago modesty, call themselves "the Workingwomen of America," will be able to enforce the rules which they have drawn up to regulate the relations between themselves and their employers, but the demands they make are interesting, and perhaps instructive, as showing what, in the estimation of the servants themselves, is the remedy for the domestic troubles concerning which so much has been heard from the other side.

President May Murphy has delivered her ultimatum to the householders of Chicago. She demands the immediate adoption of the following union scale: Cooks and housekeepers, $5 to $7 a week; general and second girls, $4 to $5; young and inexperienced girls, $3 to $4. President Murphy further insists on these concessions:

Rule 1. Work shall not begin before 5:30 o'clock, and shall cease when the evening's dishes are washed and put away. Two hours each afternoon and the entire evening, at least twice a week, shall be allowed the domestic as her own.

Rule 2. There shall be no opposition on the part of the mistress to club life on the part of the domestic. Entertainment of friends in limited numbers shall not be prohibited, provided the domestic furnishes her own refreshments.

Rule 3. Gentlemen friends shall not be barred from the kitchen or back porch. Members of the family of the house shall not interrupt the conversation arising during said visits.

Rule 4. Domestics shall be allowed such hours off on Mondays as will permit them to visit the bargain-counters of the stores and enjoy on that day the same privileges enjoyed by the mistress and her daughters.

✱

The true antidote for bad novels is not good novels. There are no good novels. What is called by this name is worthless. I know it, because I have written such novels myself. They serve only to give the reader a taste for bad ones. We ought to advise people living in the world to flee these detestable recreations and take up books which are really serious and Christian. Besides prayer, good works, and duties well performed, I know of no other remedy, and the sick man whom these remedies will not help, is dangerously near perdition.—Louis Veuillot, Life, ii, p. 319.

THE REVIEW PRINTS NO ADVERTISEMENTS.

ST. JOHN'S SEMINARY
3 8151 001 32408 3

LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS.